A BRIEFE METHOD OF CATECHIZING.

Wherein are handled these foure Points:

1 *How miserable all men are by nature.*
2 *What remedy God hath appointed for their deliverance.*
3 *How they must live that are delivered.*
4 *What helpes they must vse to that end.*

The same points are also contracted, and a forme of examining Communicants added, with Graces before and after meat.

1. Pet. 3. 15. 16.

Be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenesse and feare.

The 39. Edition.

LONDON,
Printed by *A. Math.* for *Humphrey Robinson*, dwelling in *Paules* Churchyard, at the signe of the three Pigeons. 1631.

To the Christian Reader.

OBseruing by the often and many Impressions of this little Catechisme, the generall passage and good acceptance it hath had with many people, I was moued once more to peruse and amend it, especially in regard of the Quotations; being much grieued that I did not take this taske in hand, during the life of that blessed Seruant of God, and faithfull Minister of the Gospell of Iesus Christ, from whom I had the first proiect thereof, and by whom I was drawne to put it to the Presse; by whose death the Church wherein he liued lost a most vigilant Pastor, and I a most true and ancient Friend, faithfull and louing as *Ionathan* to *Dauid*: by meanes of which losse I did vnwillingly vndertake this small labour: yet something I thought good to doe herein.

The additions, detractions, and alterations which I haue made, are very few and small, and such as (I hope) neither the

judicious will dislike, nor the vnlearned stumble at. The chiefe thing I desired and endeavoured, was that the Quotations might bee more fit and plentifull: VVhich thing if I haue (as my hope is) in some measure attained vnto, then let mee require thee to keepe in remembrance and put in practise my former Admontion, which was, that the Scriptures quoted in the Margent, might bee diligently searched and compared with the answere which they are brought to prooue. For by this meanes though thou proceede more slowly, yet thou shalt walke more surely, and profit more soundly by this Christian and necessary exercise of Catechizing; vvhen by this meanes thy faith and conscience shall be grounded not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure and sure wordes of the Spirit of God. To whose most blessed and holy direction and blessing, I commend and commit thee now and euer.

Thine in the Lord

St. EGERTON.

Place's of Scripture, shewing the necessitie and antiquitie of Catechizing, as well privatly as *publiquely.*

Testimonies.

Hese wordes which I commaund thee this day, shall bee in thy heart, and thou shalt rehearse them continually (setting an edge vpon them) vnto thy Children: and thou shalt talke of them when thou tariest in thy house, &c. Deut, 6. 6, 7, 8.

For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, here a little and there a little. Esa. 28. 10.

Therefore leaving the Doctrine of the beginning of Christ, let vs be led forward to perfection, not laying againe the foundation of Repentance from dead workes, and of faith to God, &c. Heb 6. 1 2.

And the Lord sayd, shall I hide from Abraham that thing which I doe? For I know him, that hee will commaund his Sonnes, and his Houshold after him, &c. Abraham. Gen. 18. 17.

Dauid 1. Chron. 28. 9. 10.

And thou Salomon *my Sonne, know thou the God of thy Father, and ſerue him with a perfect heart, and with a willing mind, &c.*

Chriſt Mat. 16. 15. 16, 17.

He ſaid vnto them But whom ſay yee that I am? Then Simon Peter *anſwered and ſaid, Thou art Chriſt the Sonne of the liuing God. And Ieſus anſwered and ſaid vnto him, Bleſſed art thou* Simon *the Sonne of* Ionas, *&c.*

Philip. Acts 8. 30. 31. 35. 36. 37.

And Philip *ranne thither, and heard him reade the Prophet* Eſayas, *and ſaid; But vnderſtandeſt thou what thou readeſt? And he ſaid, How can I except I had a guide?*

Bathſheba Pro. 31. 1, &c.

The words of King Lemuel: *A Collection of the Precepts which his Mother taught him, What my Sonne, &c.*

A PRAYER BEFORE THE EXERCISE.

MOst blessed Lord and Heauenly Father, wee acknowledge and confesse before thy Maiestie, that wee are dull to conceiue, weake to remember, hard to beleeue, and slow to practise the wholsome Instructions, fearefull Threatnings, and gracious promises of thy heauenly Word. Wherefore we humbly beseech thee to bee present with vs at this time, to teach vs, and blesse vs, and to make this exercise of thy holy Word, powerfull and profitable vnto vs. O Lord enlighten our mindes, that we may vnderstand; open our hearts that wee may beleeue; and so strengthen our memories, that wee may hide and lay vp thy promises, precepts, and threatnings in our hearts, to keepe vs

from sinning against thee. And though by the corruption of our nature, wee thinke euery good thing tedious and vnsauory, yet wee pray thee to sanctifie and sweeten the same vnto vs by thy holy Spirit, that we may finde more comfort therein, then in any worldly or bodily exercise whatsoeuer. And grant, O Lord our God, that this true ioy and sound delight may make vs watchfull to redeeme the time, and constant in performing this holy duty, to the daily increase of Faith, and a good conscience, to thy Glory and our owne Saluation, through our Lord and Sauiour Iesus Christ: to whom with thee and the Holy Ghost, be giuen all honor and Glory, for euer

Amen.

A BRIEFE METHOD of Catechizing, wherein are handled these foure Points:

1 *How miserable all men are by nature.*
2 *What remedy God hath appointed for their deliverance.*
3 *How they must live that are delivered.*
4 *What helpes they must use to that end.*

Certaine generall Questions.

Q. OF what Religion are you? *Religion.*
A. Of the Christian Religion. Acts. 11. 22. Acts 4. 12.

Q. What Religion is that?

A. That which teacheth men to looke for true and eternall happinesse by Christ alone.

Q. Where is this Religion taught? *Scriptures.*

A. In the holy Scriptures of the Old and new Testament, which are given us of God, to testifie of Christ, to be a perfect Rule of sound Doctrine and good life. Iohn 5. 39. 2. Tim. 3 16

Q. What learne you generally out of the Scriptures?

A. Two things: The knowledge of God, and of our selves, wherein standeth our true happinesse. Iohn 17. 3. Rom. 7. 9. *God.*

Q. What is GOD?

A. God is a spirituall Essence, that hath

1 Ioh. 4. 24. & 8. 58. hath his being of himselfe.

Q. What be the properties of God?

Exod. 3. 14. Acts 17. 28. Esay 42. 8. A. They be of two sorts: some are incommunicable with the Creatures, and some are communicable.

Q. What be his incommunicable properties?

1. Iohn. 1 5 Reuel. 1. 8 1. Kin. 8. 27. A. Simplenesse without mixture, Eternitie without beginning or end, and Infiniteneſſe or incomprehensibleneſſe.

Q. What be his communicable properties?

Ios. 24 19. 1 Tim. 1. 17. Reuel. 1. 8. Gen. 18. 25. Mat. 19. 17. Iames 1. 17. A. They are chiefely fiue: Holinesse, Wisedome, Power, Iustice and Goodnes: all which are Eternall, Infinite, and Unchangeable like himselfe.

Q. Is there any more but one onely true God?

Mat. 12. 29. 1. Ioh. 5. 7. A. No; but this one God hath made himselfe knowne to vs in three seuerall persons, the Father, the Sonne, and the Holy Ghost.

Decree. Acts 15. 18. & 2. 23. Prou. 16. 4. Q. What are the workes of God?

A. They are generally three, whereof the first is the decreeing and fore-appointing of all things before all time to his owne glory.

Q. What speciall things hath God foreseene and appointed?

A. The

A. He hath appointed some men (called therefore his elect or chosen) to eternall glory, and others to eternall fire. *Predestination.* Mat. 25,46. Rom. 9. 22. 23. 1. Thes. 5. 9.

Q. What is the second worke? *Creation.* Gen. 1 31. Col. 1. 16.

A. The making of all things in the beginning exceeding good in their severall kinds.

Q. What is the third? *Government* Pro. 16. 33. Mat. 10 29. 2 Chron. 11. 4.

A. The ruling and governing of all things, most wisely, mightily, and righteously.

Q. How did God make mankind? Gen. 1. 7. 21 & 1. 26, 27.

A. He made the man of the dust of the earth, and Woman out of Man, and both of them as well Male as Female in his owne Image.

Q. Wherein standeth this Image of God?

A. Chiefly in these three thinges: Knowledge, Righteousnesse, and true Holinesse. Col. 3. 10. Eph 4. 14.

The first Principall point.

Q. Did Man and Woman thus made continue in this holy and blessed estate?

A. No: they fell from it & became most uncleane, cursed, and miserable creatures. *Mans fall.* Gen. 3. 12. Eccl. 7, 31. 2 Cor. 11. 3. 1. Tim. 2. 14.

Q. How did they fall?

A. By the enticement of the Devill, & their owne wilfull disobedience, in breaking

king the Commandement of God.

Q. What came to vs their Posteritie thereby?

A. Three things: Guiltinesse of their sinne, corruption of nature, bondage to Satan, and continuall sinning against God, in thought, word, and deed.

Originall guiltinesse and corruption.
Rom. 5.12.
Gen. 6.5.
2. Cor. 2.4.
Iob. 5.7.
Psalm. 51.4.16.
Iohn 3.4.
Dan 6 8.
Mat. 6.12.

Q. What is sinne?

A. Sinne is an offence against God, or a breach of Gods Law.

Q. What is guiltinesse?

A. The merit and desert of sinne, making the Creature sinning, subiect to wrath and punishment.

Q. What is the punishment of sinne?

Punishment
Gen. 3.22.
Deu. 28.61
Rom. 6.23
Mark. 5.44.

A. The losse of Gods fauour and former happinesse, with the due deserving of all plagues in this World, and Hell fire in the World to come.

Q. How came these things to vs their Posteritie by their fall?

Mal. 1.10.
Heb. 7.9.10

A. Because Adam and Eue were the common Parents of vs all, and the very Stocke and roote from whence all mankinde did spring.

Rom. 3.10.
11.12.
1. Kin 8.46
1 Iohn 1.6.7.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed of the glory of God: There is none that doth good, no not one.

Q And

Q. And are all subject to this punishment?

A. Yea: all without exception are the children of wrath, and bond slaues of Satan. Rom. 6. 23. Ezec. 18. 4.

Q. How may we be touched with the sence and feeling of our sinnes?

A. If wee consider the multitude, and haynousnesse of them, beeing committed against the glorious Maiesty of God, and his most pure and undefiled Law. Deut. 32. 6. Psal. 40. 12. 1. Cor. 10. 22. Heb. 10. 31. & 12. 29.

Q. How may wee bee touched with feare and horror of the punishment? Deut. 28. 25. 16. Marke 9. 43. 44.

A. If wee consider how many and how grieuous Gods Iudgements are in this life, and how intollerable and endlesse in the Life to come.

Q. What ought this feeling and feare to worke in vs?

A. An vtter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedy prescribed in the Gospell. Leu. 13. 41. Iob 42. 6. Mat. 11. 28. Luke 5. 17. 18.

The second principall point.

Q. What remedy is there against this misery? *Remedy.*

A. None at all, either in our selues or in any Creature, but onely in Iesus Christ. Act. 4. 12. Rom. 7. 24. 25.

Q. What

Q. VVhat is Christ?

Christ. 1. Cor. 1 30. A. The eternall Sonne of God, and second person in Trinitie, both God and Man.

Q. How came Christ to be Man?

Iohn 1.14. Luke 1.35. A. By taking our nature to himselfe, being conceived by the Holy Ghost, and borne of the Virgin Mary.

Q. VVhy was it needefull hee should be Man?

Christ man Iohn 1.14. Luke 1.35. A. Because he could not haue dyed and satisfied for mans sinne, except he had taken mans nature.

Q. VVhy was it needfull he should bee God?

Christ God Heb. 4.14. & 7.32. A. Because else hee could not haue ouercome Death, and performed that perfect satisfaction and righteousnesse which the Diuine Iustice required.

Redemption Ioh. 10.11. & 17.9. Heb. 5.7. Eph. 5.2. 1. Cor 1.30 Q. VVhat hath Christ done for man?

A. He hath fully pacified Gods infinite anger against the sinnes of all the Elect, freeing them from sinne and death, by his death and sufferings, and so is made our Redemption.

Righteousnesse. Mat. 3.15. Rom. 10.4. 1. Cor. 1 30. 1. Cor 5.11. Q. VVhat else hath he done?

A. He hath fulfilled for them that perfect Righteousnesse, which the Diuine Iustice required, and so is made our

Righ-

Righteousneſſe.

Q. What bleſſing and reward doe men reape by the obedience and righteouſneſſe of Chriſt?

Adoption. Iohn 1.12. Gal.4.5. Ephe.1.5.

A. By him they haue Adoption, that is, they are made the children of God, and heires of eternall glory.

Q. What elſe hath Chriſt done for vs?

Sanctification. Rom.8.2. 1.Cor.1.30. Heb.2.11. Ioh.17.19.

A. Hee hath ſanctified our nature in his owne perſon, and doth ſanctifie vs truly by his Spirit, and ſo is made our ſanctification.

Q. Doe men perfectly enjoy all theſe benefits in this life?

Sanctification imperfect Iohn.13.10 Rom.7.23. 24. 1.Iohn 3.1.

A. They are fully iuſtified in the ſight of God, and adopted into the number of his Children: but not wholly freed from ſinne till after death.

Q. How then can any thing that proceedeth from vs be pleaſing to God?

Interceſſion Rom. 8.34. 1.Iohn 2.1. 1.Pet.2.5.

A. Becauſe Chriſt ſitting at his right hand a Mediator, maketh our duties (though weake and imperfect) acceptable to his Father.

Q. Who are partakers of theſe benefits by Chriſt?

A. Onely ſuch as come vnto him, that is, which beleeue in his Name. Mat.11.28. Iohn 6.33.

Q. What is it to beleeue in Chriſt?

A. To

Faith:
Math. 1.21.
Luce 2. 11.
Iohn 1.12. & 3.16.
Mat. 3.16.
Iohn 6.29. & 3.16.
Act. 16. 30. 31.

A. To be truely perswaded that hee is a Sauiour euen to vs.

Q. What encouragement haue wee to beleeue in Christ?

A. Because wee are commaunded and exhorted so to doe, and for that he is offered freely vnto vs of God, with this only condition, to beleeue in him.

Q. It is for the worthinesse of our faith that we are saued?

A. No: (for wee beleeue in part) but onely for the worthinesse of Iesus Christ, vpon whom faith layeth hold.

Mat 9.24.
1. Cor. 13.9.
Luke. 17.5.
Hebr. 10. 15,16.
Ephes. 2,8.
Acts 13.48.
Rom. 10.17
Gal. 5.21.

Q. Is it in our power to beleeue?

A No: it is the gift of God to his Children wrought in their hearts by the holy Ghost, through the Preaching of the Word.

The third Principall point.

Titus 2.11 12, &c.
2. Tim. 1. 19.

Q. Seeing wee are saued onely by Christ through faith, may we now liue as wee list?

A. No: for the Gospell teacheth vs to deny all vngodlines and worldly lusts, and Christ dyed to purge vs to himselfe a peculiar people, zealous of good workes.

Good works.

Q. What workes are to be accounted good workes?

A. Such as proceede from faith, and

be done to the glory of God, and grounded vp-
on the Word of God. Acts 17.9. Heb. 11.6. 1.Co 10.31

Q. What call you the first and continuall worke of Gods spirit in the faithfull? Rom.14.13. *Repentance.*

A. Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conuersation. Matt.3.7.8. & 12.33. 24.35.

Q. What be the parts of repentance? Rom.12.1.

A. Two: that is, dying to sinne, and liuing to righteousnesse: or the putting off the old man, and putting on the new. Rom.6.11. Ephe.4.22. 23. Rom.6.3. 4.5.

Q. Whence doe these two spring? Iohn 15. 1.2.

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by Faith.

Q. Wherein doeth Repentance chiefely appeare?

A. In the changing of the thoughts, affections, and purposes of our hearts. Rom.2.28. 29.& 7.22. & 12.2

Q. Why should we Repent and doe good workes, seeing wee are not saued by them? Eph.4.22. 23. *Motiues to repentance and good workes.*

A. Because God requireth them at our hand: and that no vnrighteous person shall enter into the Kingdome of God. Eph.2.10. 1.Cor.6. 9.10. Mat.5.16.

Q. Wherefore else? 2.Pet.1.9.

A. To glorifie God our heauenly father, and to shew our selues thanke- 1.Pet.2.9.

1.Pet 3.1. 2.Pet.1.10. & 2.12. full for all his benefits, especially for our Redemption through Jesus Christ.

Q. Is there any other reason?

A. Yea: for by this meanes wee may winne others to God, and make sure our owne calling and election to our selues.

Q. How can wee have any assurance of our calling and election by workes?

Gal.5.6. Iames 2.17. 1.Ioh.2.6,7 A. Because they shew whether our faith in Christ be true or counterfeit, living or dead.

Q. What works doe chiefly shew this?

Rom.5.1. & 2.29. Iohn 21.17 Iohn 13.14 1.Iohn 5.4 A. Peace of conscience, vprightnesse of heart, the true feare and loue of God and our brethren, striuing against sinne, victory ouer the World, and such like.

Q. What other witnesses have the faithfull?

Rom.8.16. Iohn 3. 6,7 8. A. They haue the Spirit of God bearing witnesse to their spirits, that they bee the Children of God.

Q. Doe these witnesses neuer faile the faithfull?

Luke 22.31 32,36,37. Psal.51.9. 10.11. A. They may be ouershadowed in them by the malice of Satan and consciences of sinne: but neuer finally and wholly taken away.

Q. Why so?

A. Because they are grounded vpon

the euerlasting purpose, and faithfull promises of Almighty God. Eph. 1. 4. Heb. 6. 13. Iohn 10. 28.

Q. Doe our workes deserue nothing at Gods hand?

A. No: for they are his owne workes in vs, and a debt most due to him: besides in vs they are spotted and imperfect: and finally, wee are freely iustified by faith before wee doe them. Phil. 2. 13. Luke 17. 10. Heb. 11. 6. Esay. 64. 5. Gal. 5. 7.

Q. These are strong perswasions to liue godlily, but is there no reward for good workes?

A. Yea; exceeding great, both in this life, and especially in the life to come 1. Tim. 4. 8. Mat. 19. 19.

Q. Commeth this of the worthinesse or merit of our workes? 1. Cor. 15. 58.

A. No: but onely of the free fauour and faithfull promise of God, through the merit and obedience of Iesus Christ. 2 Cor. 4 17. 2. Tim. 4. 8. Rom 6. 23. Heb. 6. 10.

Q. What other spurre haue we to good workes?

A. The liuely remembrance of Gods benefits past and present, and his promise of assistance in time of need. Psal. 116. 1. Heb. 13. 6. Acts 17. 28.

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sortes

1 Sam. 6. 13, 14. 20. publique and priuate.

Q. What shall wee say of them which want both these?

Eph. 2. 12. Pro. 29. 18. A. That their estate is very feareful, and for ought we know plaine damnable.

Q. And what of such as hauing the meanes doe either refuse or abuse them?

Acts 14. 16. 1. Chron. 16. 3. A. That they be farre more inexcusable before the Iudgement seate of God.

Q. How must these meanes be vsed?

Mat. 11. 22. 1. Tim. 2. 1. Mat 28. 18. 19, 20. A. With such Wisedome, vprightnes, feruency, humility and constancy, as we may feele fruit and comfort thereby.

Q. What are the publicke meanes?

Acts 15. 21. 1. Cor. 11. 23. A. They are foure: prayer, the word preached, Sacraments, and Discipline.

Mat. 18. 19. Psal. 50. 15. Col. 3. 17. Dan. 9. 5. &c. Iam. 16. 7, & 4. 3. & 5. 16 Luk 15. 17. Gen. 18. 27. Mat. 11. 25. Iam. 5. 16 Luk 18. 1, 2, &c. 1. Thes. 5. 27. Q. What is prayer?

A. It is a Religious calling vpon God alone, in the Name of Christ, craving the things wee want, and giuing thankes for those we haue.

Q. When doe men pray aright?

A. When they aske things lawfull to a right end and come with faith in Christ, feeling of their owne wants, reuerence of God, and loue to their brethren.

Q. What else is required in prayer?

A. It must be feruent and earnest, and also constant and continuall.

Q. Wha

Q. What call you preaching?

A. When the Word of God is truely expounded, and profitably applyed, with doctrine, exhortation, rebuke, and comfort. *Preaching.* Neh. 8.8. Luke 4.21. 1. Cor. 14.3. 2. Tim. 3. 16.

Q. How may wee profit by the Word preached?

A. If being perswaded that it is Gods ordinance we come with prayer, heare with attention and application, and after call to mind what we have heard, to put in practise. Rom. 1. 16. Luke. 8.18. Acts. 12. 11 Luk 11, 28.

Q. What say you of the word read?

A. It is a part of Gods Ordinance, yet much more effectuall when it is preached. *Reading.* Acts. 13.15. 1. Cor. 14. 24.25.

Thus much of Prayer, and of the Word.

Q. What is a Sacrament?

A. It is a holy signe and seale ordained of God, to assure us of his love to us in Christ, and to testifie and confirme our faith and obedience to him, and our love and fellowship one with another. *Sacrament.* Rom. 2. 11. 1. Cor. 10. 16.

Q. How is it a signe and how is it a seale?

A. It is a signe because it setteth forth Christ and his benefits to the outward senses of all: and a seale, because it doeth effectually apply the same to the faithfull Receiver. 1. Cor 10. 1, 2, 3, 4. Marke 16. 15. 16. Gal. 3. 27.

Q. How many Sacraments be there?

1 Cor. 16. 2. 34.

A. Two: Baptisme and the Lords Supper.

Q. What is Baptisme?

Baptisme. Act. 22. 16. 1 Iohn 5. 5. Iohn 3. 5. Titus 3. 5. 1. Cor. 6. 11. Rom. 6. 4. &c.

A. The Sacrament of the new and spirituall birth, assuring vs by the due sprinkling of water, that wee are cleansed from our sinnes by the blood of Christ, and sanctified by his Spirit.

Q. What else doeth it teach and assure vs of?

1. Cor. 15. 29. Rom. 6. 5.

A. Dying to sinne, and living to righteousnesse: it is also a pledge of the resurrection of our bodies after death.

Q. Why are wee baptized in the name of the Father, the Sonne, and the Holy Ghost?

Mat. 28. 19. 1 Iohn 1. 3. Col. 2. 6. 1. Cor. 1. 13. Gen. 17. 7. & 21. 4. 1. Cor. 7. 14. Acts 2. 39.

A. To teach and assure vs of our communion with one God in three persons.

Q. Why are Infants Baptized?

A. Because the couenant and promise of God is made to the Faithfull, and to their Seede.

Lords Supper. 1. Co. 10. 16. Iohn. 6. 51.

Q. What is the Lords Supper?

A. The Sacrament of our spirituall nourishment, assuring vs by Bread and Wine, duely giuen and receiued, that in Christ wee shall bee nourished to eternall life.

Q. May all that professe Christianitie be admitted

admitted as fit and worthy Receiuers?

A. No: but onely such as can, and also doe diligently proue, examine, and try themselues. 1 Cor. 11. 28, 29.

Q. Wherein must Christians examine and proue themselues?

A. Whether they know the grounds of Religion, beleeue in Christ, hate their sinne and loue their brethren. Pro. 19. 1. 2 Cor. 13. 5. Luke. 13. 5. Mat. 6. 12. & 5. 23.

Q. What if men cannot finde those things in themselues?

A. Then they must forbeare till God haue wrought them, vsing carefully all other helpes appointed for that purpose. 1 Cor. 11. 27. 29. Exod. 20. 7.

Q. What if they find them weake and feeble?

A. Then they may and ought to receiue to be further strengthened. Mat. 11. 28. & 12. 20.

Q. What is Discipline?

A. That order and power which God hath left to his Church to auoid offences, and to recouer such as doe fall. *Discipline.* Mat. 18. 15. 19. &c.

Q. VVhat is this power called in the Scripture?

A. It is called the Keyes of the Kingdome of Heauen, and the power of binding and loosing. Mat. 16. 19. Luke 11. 52.

Q. VVhy so? Ioh 20. 23.

A. Because the repentant are as it Luke. 7. 50.

were loosed, and let into heauen, by apply-
Acts 8 23. ing the promise of forgiuenesse of sinnes, and
37. the obstinate bound and shut out.
1. Cor. 5. 5.

Q. Is it lawfull for euery man to preach and to administer the Sacraments and Discipline, and to pray publickly?

Rom. 10. 15 A. No: it is vtterly vnlawfull for any
Heb. 5. 4. man, except hee bee lawfully called thereunto.
2. Sam. 6. 7.
1 Chron. 26. 8.
1 Sa. 26. 19.

Q. May wee not rest in these publick meanes?

Psal. 4. 4. A. No: for wee cannot alwayes haue
Acts 7. 11. them, and the Word of God, and our infirmitie requireth priuate also.
Matt. 6. 6.

Q. What is the first priuate helpe?

Reading. A. Reading of good bookes, and especially the Booke of God, fitly called the
Luk 10, 26. Bible, as if it were the only Booke of all
Matt. 24. 11. Bookes.
Reu. 1 3.
Deu. 17, 19.

Q. What is the fruit of reading?

2. Tim. 1 13. A. It is a means to increase knowledge
Dan. 9. 2. and conscience, and to make vs heare the
Deu 7. 18. Word with more fruit.
19, 20.

Q. What is the second priuate helpe?

Acts 17. 11. *Meditation* A. Meditation: that is, an earnest thinking
Psal. 119. vpon profitable things, as the Word
v 5 27. 97. and workes of God, his iudgements and
Rom 15. 4. mercies towards others, but especially towards our selues.

Q. What

Q. What is the fruit of meditation?

A. Not only to keepe the mind free from wicked and idle thoughts, but also to fill it with some holy and profitable matter. Psal. 1.2. Matt 6.19. 21 Psal 119. 15,27,97.

Q. What is the third helpe?

A. Prayer, which must be dayly offered vp to God in private, that hee may haue the glory of pardoning of our dayly sinnes, and of sanctifiing our food, labours, and rest vnto vs. Col. 3 12. *Prayer.* Col. 4.2. 2 Tim 4.5. Mat. 6.6.

Q. What is the fourth helpe?

A. Godly conference, instructing rebuking, exhorting, comforting one another in wisedome and loue. *Conference* Heb. 3.13. and 10,24. Exo. 28.3.

Q. What is the fift helpe?

A. A carefull practise of that wee know without which wee shall neuer truely taste the vertue of Religion, and power of Godlinesse. Mal. 3 16. *Practise.* John 7.17. & 13.10. Luke 8.18.

Q. Are the labours of our calling any hinderance of Godlinesse?

A. No: but great helpes, if they bee performed in due time, with conscience, chearefulnesse, and moderation, not quenching the loue and care of better things. Eph. 6.5. &c. Acts 18.3. & 20.34.

Q. How shall we attaine this moderation?

A. If wee bee verilie perswaded, that our happinesse consisteth not in outward things

Luke 12. 15. Heb 11. 13 14. 15. 16. Mat. 16. 26.

things, but is layd vp for vs in the life to come.

Q. What helpe receiue Christians from Gouernours and Magistrates, both priuate and publike?

Gouernours. 1 Tim. 2. 2. Rom. 13. 3. 4 Psal. 72. 7.

A. Very great: for by their authority they are bridled from sinne, and encouraged in vertue, and vnder them liue a godly and peaceable life.

Q. What will the enjoying and right vse of all these meanes worke in Gods children?

1. Cor. 11. 5 Ephes. 5. 8. Acts 26. 18. Philem. 16.

A. A most happy and comfortable change from that which they were before, euen in this life.

Q. What becommeth of them after this life?

Luk 16. 22. & 23. 45. Mat. 25. 45. Rev. 20. 13. 1 Thes 4. 16. 17.

A. The soule goeth immediatly into the Paradise of God, and the Body shall be raised vp at the last day, and ioyned with the same in glory for euer.

The foure principall points, contracted and diuided into euen parts: euery part containing ten Questions.

Q. What is the estate of euery naturall man?

A. Very

A. Very miserable, and in no wise to be rested in.

Q. What maketh his estate so bad?

A. Two things: sinne and the punishment thereof.

Q. What call you sinne?

A. Euery breach of Gods Law.

Q. How doeth man breake the Law of God?

A. By doing things forbidden, leauing things commaunded, or falling in the manner.

Q. What is the punishment of sinne?

A. All miseries in this life, death in the end, and hell euer after.

Q. Is sinne such a dangerous thing?

A. Yea: it is the most haynous and loathsome thing in the world.

Q. How appeareth that?

A. Both by the punishment, and by the person against whom it is committed.

Q. Who is that?

A. Almighty God, whose Holinesse, Power, Justice, and Goodnesse is infinite and vnspeakeable.

Q. What shall a man doe in that wofull estate?

A. Bewaile his misery, and hasten to get out of it.

Misery. Eph.2.2.5. & 4.17.18. Rom.7.24. Esay 50.2. Rom.6.23. & 3.25. 1.Iohn 3.4. Psal 51.4. Esay.1.16. Dan.9.6. Ezec 33.31. Num.20.16 Esay.64.6. Deut.27. 25 & 18. 15.&c. Luke 16.23. 26. Pro.15.9. & 21.27. Esay 1.13. 14.&c. Ier.2 19. Mat.9.43. 44. Iob 34.18. Reu.19.16. Esay 6.3. 1.Sam.2.25 1.Co.10.22 Psal.36.5. Deut.32.4. Heb.10.31. & 12.29.

Q. Is

Luke 15. 17. Acts 2 3. & 16. 29. 30 Heb. 12. 1. Luk 11 21 Eph 6. 12.

Q. Is he able of himselfe to doe this?

A. No: and besides hee hath three enemies, the Flesh, the Deuill, and the World that will labour to hold him in it.

The second Part.

Q. Where shall a man find helpe?

Deliuerance. Acts 4 12.

A. Onely in Jesus Christ, the onely begotten Son of God.

Q. What hath hee done to deliuer man out of misery?

John 1. 14. Matth. 3. 15

A. He became man, and in our nature fulfilled all righteousnesse, doing and suffering whatsoeuer belonged to the full satisfaction of the Law and iustice of God.

Q. How hath he done this?

Gal. 3 13. Rom. 4. 25.

A. By bearing for vs the punishment which the Law threatened, and fulfilling the Righteousnesse, which the Law required.

Q. How did Christ beare the punishment due to sinne by the Law?

Math. 2. 14. Luk. 9. 58. Phil 2 8. Luke 3. 51.

A. By enduring manifold miseries all his life time, and in the ende the wrath of God, and the cursed death of the Crosse.

Q. How did hee worke the righteousnesse required by the Law?

Matth 3 15 1. Pet. 2. 22. Heb. 7. 16.

A. By beeing obedient vnto the will of God, in thought, word, and deede, all his life long.

Q. What

Q. What benefit have men by Christ his death and sufferings?

A. Deliverance from sinne, and the punishment thereof. 1 Cor. 15, 16, 37. Heb. 2. 14, 15.

Q. And what by his righteousnesse and obedience?

A. The favour of God and everlasting happinesse. Rom. 5. 18, 19. Gal. 4. 4, 5, 6

Q. How may men obtaine these benefits by Christ?

A. Onely by a true faith in him. Iohn. 1. 12.

Q. What is a true faith in Christ?

A. An assurance, that by his sufferings our sinnes are forgiven: and by his righteousnesse the favour of God, and everlasting life is obtained for us. Iohn. 6. 69.

Q. Is it in our power to beleeve?

A. No: it is the gift of God by the working of his Spirit, through the preaching of the Gospell. Rom. 1. 16, 17. & 10 17 Ephes. 2. 8. Gal. 5. 22.

The third part.

Q. Shall all beleevers have benefit by Christs death?

A. All that doe truely beleeve shall: but there is a dead faith that profiteth nothing. *Godly life.* Iohn. 3. 16. Iames 2. 14.

Q. How is the true faith perceived?

A. By

Iam. 2. 18. 1. Iohn 3. 3

A. By the fruits thereof, and namely by Repentance.

Luk 19. 8. 9. Acts 15. 9.

Q. Why so?

A. Because whereſoeuer Gods Spirit worketh true faith, there hee worketh Repentance also.

Mat. 3. 8 Rom. 12. 2. Eſay. 1. 16.

Q. What is Repentance?

A. Such a change of the heart, as bringeth forth a reformed life.

Luke 7. 47. 1. Ioh. 4. 19

Q. Whence commeth this change?

A. Eſpecially from the ſight and feeling of Gods mercy towards vs in Chriſt.

Iohn. 2. 15 Philem. 11. Tit. 2. 12. 1. Ioh. 2. 15. 2. Cor. 5. 17. Gal. 6. 15.

Q. From what is the heart changed?

A. From the loue of the World to the loue of God: from careleſneſſe to conſcience, and deſire to pleaſe God.

Q. What is the change called?

A. It is called in the Scripture, a new Creature.

Pſal. 34. 14. Rom. 12. 9 Eph. 4. 25.

Q. How doth it appeare?

A. When in word and deed we endeauour to abſtaine from euill, and exerciſe our ſelues in that which is good.

Mat. 9. 2. 1. Cor. 13. 9. Heb. 6. 1, 3. Phil. 3. 1. 2. Pet. 2. 2.

Q. Is this change of heart and mind perfect in any.

A. No: wee beleeue not perfectly, and therefore we cannot loue perfectly: but we muſt ſtriue to perfection.

Q. How muſt wee ſtriue?

A.

A. By the diligent vse of the meanes which God hath appointed for our increase in Faith and Repentance. 1. Thes. 5. 19,20.

The fourth part

Q. What are the publike meanes?

A. They are chiefely three; hearing the Word, receiuing the Sacraments, and ioyning in Prayer. *Hebr. 5. 12. 1. Pet. 2. 2. Rom. 10. 14. Luke 22. 19. 1. Tim. 2. 1.*

Q. What are the Sacraments?

A. Certaine outward signes and Seales appointed of God, to assure vs that Christ and all his benefits are giuen to vs. *Rom. 4. 11. 1. Cor. 10. 16.*

Q. How many Sacraments are there?

A. Two; Baptisme, and the Lords Supper. *1. Cor. 10. 2, 3, 4.*

Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ, we are washed from our sinnes by his blood, and become anew to God. *Titus 3. 5. 1. Pet. 3. 21.*

Q. What doeth the Lords Supper assure vs of?

A. It doth further warrant vs, that Christ is giuen to vs to bee our spirituall nourishment to euerlasting life. *1. Cor. 10. 16, 17 & 11. 25, 26.*

Q. Who maketh the right vse of the Sacraments?

A. He that is thereby duly confirmed in *Acts 20. 11, 12.*

Rom.2. 28. in faith and newnesse of life.

Q. Who obtaine this benefit by the Lords Supper?

Acts.8.27. 1.Cor.11. 28. A. Such as come with knowledge, Faith, Repentance, and Loue.

Q. What is prayer?

Matt.6.9. &c. Luke 17.15. 16.17. Psal.50.14. Col.3.17. A. A craving of those things at Gods hands, which wee want, and a thanking him for those we haue.

Q. When doe men pray aright?

A. When they pray onely to God in the Name of Christ, asking things lawfull to his glory, with Faith, feeling, and loue.

Q. What be the priuate meanes?

Gen.24.63. & 18.19. Dan.9.2. &c. Luke21.34. Heb.10.34. Psal. 119.9. A. Reading, and Prayer, alone, and with others, instructing our Families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our owne wayes according to the Word.

A MORE BRIEFE SVMME: WHEREIN the former forty Questions and Answeres are brought to foure.

Q. WHat is the summe of the first point?

A. The

A. That euery man by nature is a most vile and cursed creature, an enemy to God, a bondslaue to sinne and Satan, and an heire of eternall condemnation. Gen. 6. 5. Psal. 51. 43. Iohn 3. 6. Rom. 5. 10. Ephes. 2. 1, 2. 3.

Q. What is the sum of the second point?

A. That the onely meanes to free vs out of this miserable estate, and to make vs truely happy and holy, is Iesus Christ alone, and the same apprehended onely by Faith. Acts 4. 12. & 26. 15. 18 Heb. 2. 14. 15. Iohn 1. 12.

Q. What is the sum of the third point?

A. That whosoeuer doth truely beleeue in Christ Iesus, is a new creature dayly dying to sinne, and rising againe to righteousnesse and holinesse. Rom. 6. 2. & 8. 1. 2. &c. & 7. 4. 2 Cor. 5. 17. Col. 3. 1. 2.

Q. What is the sum of the fourth point?

A. That whosoeuer will continue a new creature, and increase in Grace, must conscionably vse both the publike and priuate meanes which God hath appointed for that end. Pro. 20. 18. Amos 8. 11 12. Rom. 10. 14. 15. Exod. 20 8. & 31. 13.

A forme of Examining such as are to receiue the Lords Supper, diuided into two parts.

The first part.

Q. WHerefore doe you desire to receiue the Lords Supper?

A. Because it is the ordinance of God:

1 Cor.11. 24.25. appointed by him to continue my Faith.

Rom.4.11. Q. Doe you then finde weakenesse of faith in your selfe?

Mar.9.24. Luk.17.5. A. I doe indeede find that my Faith is feeble, and needeth strengthening.

Q. How perceiue you that?

Ps.116.10 Ro.10.14. & 8.16. A. By my coldnesse in Prayer, want of Loue, Zeale, Repentance, and good Workes.

Q. How else?

Luke 7.47 Phil.1.23. 1 Ioh.2.15. A. By my feare of death, desire of life, loue of the World, and such like.

Q. These doe plainly argue a weakenesse of faith: but haue you faith at all or no?

1 Cor.5.1. Phil.3.20. 21. Gal.2.20. A. Yea, for I am truly perswaded of mine owne Saluation by Iesus Christ alone.

Q. What is the ground of your perswasion?

Ro 10.17. Eph. 1.13. A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell.

Q. What is that promise?

Iohn 3.16 A. That whosoeuer beleeueth in the onely begotten Sonne of God shall not perish; but haue euerlasting life.

2 Cor.1.8. Heb.11.19. Ioh.10.29 1 Cor.2.9. Q. Why do you beleeue this promise?

A. Because God, who hath so freely made it, is both able and faithfull to performe it.

Q. Co

Q. God in his owne nature is Almighty and most true, but what further assurance haue you hereof?

A. His Word is sufficient: yet tendring my infirmity, he hath bound it with an oath, and set to his Seale. Heb. 6. 17.

Q. How doth he set to his Seale?

A. By the ministery of the Sacraments, which the Apostle calleth Seales of the Righteousnesse of Faith. Rom 4. 11.

Q. Why doth he call them so?

A. Because by them God doth assure mee, and euery faithfull Receiuer, that Christ is mine with all his benefits. Gal 3. 27.

Q. What be those benefits?

A. They be six: Election, Redemption, Iustification, Sanctification, Adoption, and Intercession. Rom 8. 29. 30. 1 Co 3. 30.

Q. What is Election? *Election.*

A. Our being chosen of God the Father in Iesus Christ, to life euerlasting before all Eternity. Ephes. 1. 4.

Q. What is Redemption?

A. Our deliuerance from all our enemies, Sinne, Death, and Hell. *Redemptio.* Luke 7. 47. Luke 1. 14. Col. 2. 14.

Q. What is Iustification? *Iustificatio.*

A. Christs making sinners accepted, and perfectly righteous in Gods sight, by his owne Righteousnesse imputed and gi- Phil 3. 9. 2 Cor. 5. 21

uen vnto them.

Sanctification. Apoc 20.6. Luke 1.75.

Q. What is Sanctification?

A. Our holinesse begun in this life, and to be perfected in the life to come.

Mortification. *Vnification.* Rom 6.11.

Q. What be the parts of Sanctification?

A. Two: whereof the first is the Spirits killing of Sinne in vs: and the other his inabling vs to walk in newnes of life.

Adoption Iohn 1.12. Rom 8.17. Eph.1.5. 1 Ioh. 3.1.

Q. What is Adoption?

A. It is the Fathers making sinners Sonnes and Heires of his Kingdome in Christ.

Intercession Heb.2.17. & 4 14.

Q. What is Intercession?

A. The vertue and efficacy of Christs death and obedience, presenting himselfe to God for vs.

Wisdome. Rom. 5.18 19. 1 Cor 1. 30.31. 1 Cor. 6.7.

Q. Why doth the Apostle say, that Christ is made vnto vs of God, Wisdome?

A. Because as his Righteousnesse, so his Wisdome is imputed and giuen to vs that beleeue in him.

Luk.21.28 Pro.8.23

Q. Why doth hee set Redemption in the last place?

A. Because we are not fully freed from all misery till after death.

Mat.28 20. Acts 3.39. Rom.10.13

Q. And are you sure to be confirmed in all these, by the vse of this Sacrament?

A. Yea verily: for God will not faile to bestow his own Ordinance, to every one that seeth it aright.

Q. Who

Q. Who are they?

A. Onely such as haue knowledge of Religion, Faith in Christ, Repentance for their sinnes, with loue to God and all men, euen their enemies. Math 5.23. 44 45. Acts 8.37. Rom.14 23

Q. Haue you all these?

A. Yea, I thanke my God, in some competent measure, though my wants be many and great. 1 Co.13 7. Heb.11.6.

The second part.

Q. Let me heare the sum of your Faith?

A. I beleeue in God the Father, &c. *Faith or summe of the Gospell.*

Q. How many things doth this ancient and Apostolick Beliefe teach you?

A. It teacheth mee what to beleeue, first, concerning God and secondly concerning the Church of God.

Q. What beleeue you concerning God?

A. That there is one God, and three Persons: the Father, the Sonne, and the Holy Ghost. Mat.28.19. 1 Iohn 5.7

Q. What beleeue you concerning the Father?

A. That he made me in the beginning in his owne Image, and will guide me for euer to his owne glory. Gen.1.26. Psal 73. 24.

Q. What else?

Ephes 1 3, 4,5. A. That he hath chosen me before all beginnings, in Jesus Christ, to bee his Childe: and therefore I am bold to call him Father.

Q. What beleeue you concerning Iesus Christ?

Ioh.20.18. Rom. 14.9. 1 Cor.6 20 A. That he is my gracious Lord: because by his death I am freed from death and sinne, and by his obedience I haue righteousnesse and life.

Q. What else?

Rom 7. 34. Phil.3.20. 21. Heb 9.28. A. That he maketh most effectuall Intercession for me in heauen, whence hee shall come in due time, to deliuer me from all misery.

Q. What beleeue you concerning the Holy Ghost?

Ephes. 2.8 1 Cor.3.6. & 12.4. Luk.11.20 Mat.12.20. Ephes.2, 18 1 Cor.2.12. Gal.5.5. 1 Cor.12 4. Gal.5 22 23. A. That hee being the power of God, ioyneth me to God, and maketh me (and all Gods Elect) partakers of the mercy of the Father, and of the merit of the Son.

Q. What else?

A. That it is he alone who worketh all spirituall graces in me, and that maketh all good meanes profitable vnto me.

Q. What beleeue you concerning the Church?

Gen.17.26 Ro.11.14. A. That there is, and hath beene from the beginning, a number, whom the Father

ther hath chosen, and the Son redeemed, and whom the Holy Ghost doeth sanctifie and glorifie for euer.

Q. What else?

A. That I being one of the number, enioy the forgiuenes of my sinnes in this life, and that in the end of the World my body shall rise and be ioyned to my soule in eternall happinesse. 1 Iohn 1.7. Acts 24.15. 2 Cor. 5.1. Col. 3.4.

Q. Seeing the rule of Loue is the Law of God, contained in the ten Commandements, rehearse the words. *Law of God*

A. I am the Lord thy God, &c.

Q. What doe these ten Commandements teach vs in generall?

A. To loue the Lord our God with all our hearts, and with all our soules, and all our might: & our neighbors as our selues. Deut. 6.5 Mat. 22.37. Mar. 12.30.

Q. How many of them concerne the worship and seruice of God?

A. The foure first: wherein I am charged to yeld vnto God alone the true and spirituall worship, which he hath prescribed in his Word. Mat. 4.10. Iohn. 4.23.

Q. What bee the chiefe branches of Gods true worship?

A. They are chiefly six: that is, knowledge, Faith, Loue, Feare, Thankfulnes, and Prayer.

Q. How must you loue God.

Mat.12,30. A. Vnfainedly, with all my heart, soule, thought, and strength.

Q. How may this loue appeare?

Deut.6. 13. Iohn 22. 5. Esay 58.13. Act 11. 23. 2 Cor.6.10. A. If I cleaue vnto him with my heart, worship him with my body, honour him with my tongue and life, and carefully keepe his Sabbaths.

Q. What is the summe of the other six Commandements?

Mat.7.12. Iames 2. 8 A. That whatsoeuer I would that men should doe vnto me, euen so I doe vnto them, and that I loue my Neighbour as my selfe.

Q. How may this loue appeare?

Com.5. A. If I reuerence and respect euery man according to his calling, yéares gifts, and coniunction with my selfe.

Q. How else?

Com.6.7. 8,9 10. A. If I doe tender his life, and euery thing that is deare vnto him: that I doe not willingly so much as let my thoughts wander to his hurt.

Q. Whence come the Graces of Knowledge, Faith, Repentance, and Loue?

1 Iohn 1.7. Iam. 1. 17. A. From God my heauenly Father, the constant Author and Fountaine of all good things.

Q. Doth he giue them to all men?

A. No:

A. No: but to them that aske in Faith he giueth liberally, and vpbraideth them not. Verse 5. 6.

Q. Haue you any sound patterne of holy Prayer?

A. There be many in the Scriptures, but none comparable to the Lords Prayer for a perfect patterne and full direction to pray by. Gen. 24. 12. & 32 9, &c.

Q. Rehearse it?

A. Our Father which art in Heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth, as it is in Heauen, &c.

Q. Need you vse no other form but this?

A Yes: but I must haue an eye to this, and may fruitfully shut vp my particular Prayers in this. Acts 4. 24. Mat. 6. 9.

Q. Why so?

A. Because it containeth whatsoeuer concerneth the glory of God, good of his Church, comfort of my body, and saluation of my soule. Ioh. 12. 28 Eph. 6. 18. 1 Tim. 4. 4.

Q. Are the Creed and Commaundements to be vsed as Prayers?

A. No: but in praying we are to craue strength to beleeue that which is contayned in the Creed: & to practise that which is contained in the Commandements. Luk. 11. 13. & 23. 42. Luk. 17. 5. Heb 13. 20, 21.

ANO-

ANOTHER FAMILIAR manner of Instruction, the most plaine and easie of all the rest, which Parents and Masters may with great fruit propound to their Families, especially *before the Communion.*

Q. Rehearse the Commandements?

Law shewing mans misery, and the rule of his life.

A. I Am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

1 Thou shalt have none other Gods but me.

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing, that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sinnes of the Fathers upon the Children, to the third & fourth Generation of them that hate me: and shew mercy unto thousands in them that love me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse, that taketh his Name in vaine.

4 Remem-

4 Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth Day, is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man-seruant and thy maid-seruant, thy cattell, and the stranger that is within thy Gates. For in six dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

5 Honour thy Father and thy Mother: that thy dayes may be long in the Land which the Lord thy God giueth thee.

6 Thou shalt doe no Murther.

7 Thou shalt not commit Adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy Neighbours house, thou shalt not couet thy Neighbours wife, nor his seruant, nor his Mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Q. Can you keepe all these Commandements?

A. No: I breake them dayly in thought, word, and deed. *Sinne* Iam. 3. 1.

Q. How

Q. How to?

Rom.17,14 A. Because the Law of God is spirituall, and I am carnall, sold vnder sinne.

Q. What doe they deserue that keepe not the Law of God?

Deu,27,26 Rom. 9.23 A. The curse of God, with all the miseries of this life, and the punishment of Hell fire euer after.

Q. By what meanes, or by whom may wee hope to haue deliuerance from this Curse?

The remedy Acts 4.12. A. Onely by Iesus Christ the eternall Sonne of God.

Q. Shall all men haue deliuerance by him?

Gal.2.20. Acts 16,31 A. No: but only such as beleeue in him.

Q. What is it to beleeue in Christ?

Faith. A. To bee truely perswaded in heart, that by him our sins are forgiuen, and we made the children of God.

Q. Rehearse the summe of your Belief.

Summe of Faith. A. I beleeue in God the Father Almightie, &c.

Helpe. Gal. 5.22. Rom 10.17 Q. How doe men come by faith?

A. By the working of the holy Ghost, through the preaching of the Word.

Q. How are they confirmed & strengthened in faith?

Acts 20.32. A. By the same Word, and also by the Sacraments.

Q. How

Q. How many Sacraments be there?

A. Two: Baptisme, and the Lords Supper. *Sacraments*

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiuen and washed away by the sufferings and bloodshed of Iesus Christ, euen as the body is washed and cleansed by water. 1 Pet. 3.21. Acts 22. 16.

Q. What doth the Lords Supper teach and assure vs of?

A. That by the same Iesus Christ our soules are nourished to eternall life: euen as our body is fed by Bread and Wine to a temporall life. Ioh. 6. 5. 4.

Q. What meanes must we vse besides?

A. One speciall meanes that wee are daily to vse, is faithfull and hearty Prayer to God in the name of Iesus Christ. *Prayer.* 1 Thes. 5. 17.

Q. Rehearse the Prayer that Iesus Christ hath taught vs:

A. Our Father which art in Heauen, &c.

Q. How many Petitions bee there in this Prayer?

A. Sixe: the three first whereof concerne the Glory of God.

Q. What doe the three last concerne?

A. The necessities of our diuine soules and bodies.

Q. Why

Q. Why doe wee pray first that God may be glorified?

Iohn 12. 27, 28. Rom. 9. 3.

A. To teach vs, that wee are to prefer the glory of God before our owne good.

Certaine Rules for the direction of a Christian life.

Watchfulnesse. Prou 4. 25. Mal. 2. 16 Luk. 12. 35. & 22. 34.

KEepe a most narrow Watch ouer thine owne heart, words, and deeds continually, not giuing any libertie to wandring thoughts and lusts.

Redeeming the time. Eph. 5. 16. Col. 4. 5.

2 Be wise and carefull to redeeme the time, which hath been wickedly, idlely or vnprofitably spent: bestowing no more time in worldly matters then must needs.

Lye downe and rise with God. 1 Cor. 7. 29 1 Pet. 4. 23. Psal. 90. 12. Psal. 3. 5. & 4. 8. & 37. 5 Prou. 3. 6.

3 At night lye downe in peace, hauing blessed God for his benefits, and reconciled thy selfe to him for the sins of the day past. In the morning let him haue the first place in thy heart, committing thy selfe and all thy waies to his gracious gouernment, and consecrating them wholly to his glory.

Let Prayer go before all businesse. 1 Cor. 10. 31 Col. 3. 17. Gen. 24. 12. Nehe. 2. 4.

4 Goe to no place, frequent no company, vndertake no businesse, study or trauell whatsoeuer, without hearty Prayer vnto God in the Name of Iesus Christ, for the obtaining of his holy Spirit, and mercifull protection.

5 In like manner forget not to performe this holy Duty, when thou receiuest any mercy from God: whether it bee Food, Apparell, Recreation, or any other thing, tending to the health of thy Body, or comfort of thy Soule: neither bee so bold as to deale with any of the creatures of God, till thou hast prayed and praysed the Creator therof. *Let Prayer be ioyned with all blessings.* 1 Tim. 4. 4, 5. Mat. 14. 19.

6 As Prayer must goe before and accompany all the blessings of God so it must follow the fruition of them. And therefore, herein let every Christian set before him the example of Christ and his Apostles, who after they had receiued their bodily and spirituall food, and enioyed the company one of another, and gaue thankes to to God the Father. *Let Prayer follow the fruition of all Gods benefits.* Mat. 26 30. *In Praying vse the tongue and voyce.* Psal. 16. 9. & 30. 12. & 34. 1.

7 And though Prayer bee a spirituall thing, and consists chiefly in the attention and earnestnesse of the mind: yet for the better quickning of the heart and affections, let the tongue and voice be vsed as oft as conueniently thou mayest, lest dulnesse and drowsinesse creepe vpon thee. *Set aside somtime for godly exercises.* Gen. 24. 36. Dan. 6. 10. Acts 10. 9.

8 If your calling and estate will possibly beare it, let some time of the day be set apart for priuate Prayer, meditation, and reading of the Scripture, or some other

choice Booke, that may best further you in knowledge and practise of true godlines.

Things to be thought vpon.
Ierem. 12. 1,2,3. Psa 107 43. Abac. 1. 3. Mat. 2. 31. &c.

9 Bend your mind to think often and earnestly vpon the workes of God: as his creating and gouerning the World, prospering or punishing the wicked, blessing or correcting his children in this life: with the eternal torment appointed for the one, and the vnspeakable glory layd vp for the other.

The worke of our Redemption, a speciall worke.
1 Cor. 2. 6. 7, 8, 9. 1 Pet. 1. 12. 1 Iohn 3. 1. Psal. 85. 1.

10 But aboue all the Workes of God, think vpon the glorious and gracious work of thy Redemption by Iesus Christ: a Mystery that the holy Angels doe admire, and desire to pry into: herein behold the sweet harmony and happy coniunction of the infinite Mercy and Iustice of GOD, meeting together: and take comfort and delight herein with Thanksgiuing.

The liues and deaths of others, but especially of thy selfe, must be thought vpon.
Heb 12. 12. Iob 17. 14, & 21. 23. 24, 25. Heb. 13. 14 1 Thes. 5. 22. 23. Reu. 2. 4.

11 Marke the life and behauiour of the wicked, to auoide their steps; and of the godly, to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, and thinke seriously vpon thine own death, how thou must shortly lye down in the dust, and part with whatsoeuer delight thou doest here enioy: that this may breed in thee a contempt of the World, and a longing after the life to come.

12 Obserue

12 Obserue daily how sin dieth and is weakned in thee: and be carefull to shun one sin as well as another: and lose not thy first loue (as the most part doe) and delight in the Word and worship of God, and in the fellowship of his Saints: but mourne and striue against thy sins, renew thy Couenant with God for that end.

Our couenant made with God, must bee renewed. Psal. 26, 8. & 16. 3. Neh 9. 28. Ps. 119. 106.

13 When you be in company, haue a care to receiue and doe good, and not hurt either by your speech or silence, countenance or example; and auoyd, as rockes, swearing, and back-biting, and the like common sins against the third and ninth Commandements. Let not God, or any word or worke of his bee mentioned but with feare: or any man named, but with loue and due regard of that royall Law, *Whatsoeuer yee woula &c.*

In company beware of breaking the third and ninth Commandements. Eph. 4. 29. & 5. 4. Deu. 18. 58. Mat. 7. 12.

14 Amongst all other things seeke to approue thy selfe to God, his children, and thine owne conscience, touching thy charge and behauiour in that particular place, and calling wherein God hath set thee, and towards those persons with whom God hath ioyned thee: as if thou be a seruant, in obeying thy Master, seruing him with feare and singlenesse of heart: if a Master, in guiding thy Family accor-

Mens walking in their particular callings, the Touchstone of Religion. Tit. 2. 10. 1 Pet. 3. 4. 1 Tim. 2. 10. Mat. 23. 25. 26, 27, 28. Ier. 7. 9. 10. 11. Eph. 5. 25. & 6. 5, 6, 7, 8, 9.

ding to the Word: if a husband in loving thy wife without bitternesse: if a wife in reverencing thy husband.

Take heede of performing holy Duties for fashion sake.
Heb.3. 12
2 Tim.3.5.
Heb.4 7
Esay.1 11. 14.
Mat.15.8
Rev 3.15.

15 Finally, because the corrupt nature of man is so prone to prophanenesse and hypocrisie, that when men are once come so farre as to use the outward exercises of Religion (without marking in what manner, with what feeling, fruit, and profit to their soules they use the same) they please themselues: take heede of this deceit of Satan, and keepe thy soule with all diligence, that those duties be not made matters of course and custome, without care and conscience to grow better thereby.

THE FORMER RVLES expressed in meeter by a godly Minister.

A

Prov 4 23.
Luke 21. 34.
Ios 7.21.
Gen. 39,7.
ACquaint thy selfe, most narrowly,
Thy minde, and heart, and life to watch:
Least idle thoughts and noysome Dreames
Due wicked lusts and dealings hatch.

B

Ephes 5.16.
Psal.90.10.
Mat 6 33.
Luke 10. 41,42
Be wise and carefull to redeeme
Thy precious times to holy deedes,
Let not these earthly matters base
Consume more houres then they must needs.

C

Psal.55 17.
Gen.6.10.
Call to thy minde (when night is come)

Thy

Thy sinnes that day to craue release:
Thinke on Gods fauours, him to praise,
That so thou mayst lye downe in peace.

D

Doth Morne approach and sleepe depart?
First lift thy minde to God on high:
Commit thy selfe and wayes to him,
And vow to serue him faithfully.

E

Enter vpon no kinde of worke,
But craue Gods Spirit thee to direct,
Goe to no place nor company,
But pray from ill, Lord, me protect,

F

Forget not, when thou mean'st to vse
Gods Creatures, or his Mercies sweet,
For Soules delight, or Bodies health,
To craue his leaue and blessing meet.

G

Giue vnto God due thankes and Prayse,
When comfortable vse thou hast
Of any of his blessings good;
Or else he counts them spent in waste.

H

Hold this for sure, that in true Prayer
The hearts desire is chiefest thing,
Yet voyce will helpe the same to warme,
And banish dulnesse and wandring.

I

(If possibly thou canst it finde)
Set out some time of euery day
To muse to pray, and read good Bookes
That grace and conscience increase may.

K

Keepe heart and minde much bent to thinke,
How God hath made and ruleth all;

Psal 4.8.
& 6. 6.
Ruth. 3 13.
Gen. 8 16.
17 18 19.20
Ps. 30 14.
15. *&* 27 8
Gen. 24 12.
& 22. 33.
1 *Sa.* 17. 37.
Nehe. 1. 10.
& 2. 4.
1 *Tim.* 2. 4.
1 *Sam.* 9. 9.
Mat 14 19
Mark. 6. 31.
Deut 8 10.
& 32 15.
Psal 68. 19.
Mat 26 30
Iohn 4. 24.
Exo 14 15.
1 *Sam* 1. 15.
Psal. 5. 2. 3.
& 16. 9.
& 30 12.
Ps. 119. 164
Gen. 24. 63.
Psal. 55. 7.
Dan 6. 20.
Prou. 16. 4.
Mat. 10.
29, 30.
Iob 9. 28.
Eccles. 9. 2.
Mat. 25. 33

2 Tim. 1. 6 7. How here he deales with good and bad,
Isa. 53. 1. 2. How differ in the end they shall.
3. 4. &c.

L

Rom. 5. 7. 8. Like best to ponder Christ his Workes;
1 Cor. 1. 2. How he thee sau'd from sin and shame;
Gal. 6. 14 And made thee heire of Paradise
Phil. 3 3. Delight therein, and praise his Name.
Ps. 37. 37.

M

Mat. 25. 46. Marke well the liues of good and bad:
Heb. 3 7. Consider eke the ends of both,
Luk. 16. 22 To moue thee for to imitate
Ia. 5. 10 11. The vertuous Man, and Sinners loath.
Ps. 39. 4 5. &

N

Heb 9. 27. Nurture thy soule with thoughts of Death,
Ec. 2. 18. 19. That needs thou must from thence remeue,
Luk. 12. 20 (Leauing thy wealth and dearest things)
31. &c. To fixe thy minde on Heauen aboue.
Gal. 6. 14. 15

O

2 Cor. 4 16. Obserue how thy corruption dyes.
Eph. 4. 21. Let not thy dearest Sinne deceive thee:
Iob 20. 12. 13 Why should'st thou count that sweet or good,
Mal 3 29. Which may of glory quite bereaue thee?
Gen. 31. 34.

P

Math 26 66 Practise Gods worship with delight:
Deut. 28 47 Ioy in the Godlies company:
Ps. 119. 63. With God thy couenant oft renew:
Ps. 39. 1. Mourne for thy sinne; and it dresse.
Zach. 12. 10

Q

1 Thess. 5. 19 Quench not thine owne or others spirit,
Ep. 5. 29. 30. By idle or Vnsauory speech;
Col. 3. 12 Let thy behauiour euery where
Mich. 5 16 All good, no ill, to others teach.
Titus 2. 3.

R

Exod 20. 7 Rehearse no Name, no Worke, nor Word
Deu. 28. 58 Of God without high reuerence:
Lev. 20. 16. Speake of no man but louingly,

Although

Although it be in thy defence.

S

Seeke to approue thy selfe to God,
Thy Conscience, and Gods Children deare,
By dealing in thy calling, and
With such to whom thou art most neere.

T

Take heed, lest Satans craft (by meanes
Of Natures bent t'Hypocrisie,
And to Prophanenesse) make thee vse
Religious duties formally.

V

Vse not the same for fashion sake,
Or for thy credit, but with care
Thy God to please, that in the end
Both soule and body well may fare. W. L.

Psal. 15.3. *Acts* 24. 25. 1 *Thes.* 4. 14. 2 *Thes.* 3. 6. *Eccles.* 5. 22 25. *et* 1. 5. 9 *Exod.* 10. 7. *Ephes.* 6. 23. *Ier.* 17. 7. *Ro* 5. 15. 16. *Mat.* 25 8. *Cf* 6 5. 6. *Acts* 5 29. *Matth.* 19. 28, 29.

Graces before Meate.

MOst Gracious God and louing Father, we humbly beseech thee to forgiue vs all our sinnes. Be present with vs and bleese vs, and all thy good creatures prouided for vs. Giue vs grace to receiue them thankfully as from thy hand, and to vse them soberly as in thy sight, to thy glory and our owne comfort, through Jesus Christ our Lord. Amen.

Bleese, good Lord, thy holy Church, our gracious King, his Royall Family, and Nealme, and send vs eternall life, through Jesus Christ our Lord.

Another.

Another.

HEauenly Father, we humbly beseech thee to pardon all our sinnes, whereby we haue made our selues vnworthy of the least of thy mercies. Let not thy good creatures prouided for vs, be an occasion of dishonouring thee, disordering our selues, or offending our Brethren, but to sanctifie them to vs, and vs to a wise and sober vse of them, that wee may thereby be made more fit to doe thee seruice, procure the good of our Brethren, and follow the duties of our callings, to thy glory and our owne saluation, through Iesus Christ our Lord. Amen.

Bleſſe good Lord, &c.

Another.

MErciſull Father, wee moſt humbly beseech thee to forgiue vs our sinnes. Vouchsafe, good Lord, so to bleſſe our meeting, meate and drinkes, that thereby our health may be continued, brotherly loue increased, and we made euery way more able and willing to walke before thee in Duties of Chriſtianity and our callings, to thy glory, our owne saluation, and the good of others, through Iesus Christ our Lord. Amen.

Ano-

Another.

LOrd wee beseech thee to pardon our sinnes, and sanctifie the foode which thou hast provided for vs. Grant that having so many pledges of thy love, we may bless thee in our hearts, and in our behaviour: to thy glory and our owne salvation, through Jesus Christ our only Mediator and Advocate.

Graces after Meate.

WE humbly thank thee, O Lord heavenly Father, for refreshing our faile bodies with thy good Creatures, beseeching thee likewise to feede our soules with thy lively word, that we may glorifie thee both with our soules, and with our bodies, through Jesus Christ our Lord.

Lord blesse thy Church, &c.

Another.

HOnour and praise be unto thee, O Lord heavenly Father, for all thy mercies bestowed upon vs, and for the foode we have now received of thy bountifull hand. Make us thankfull for it, and give a blessing to it: that thereby our health and strength may be continued for the better performing all holy duties of Christianity, and our severall callings, to thy

thy glory and our comfort, through Jesus Christ our Lord.

Another.

BLessed bee thy Name, most gracious God and loving Father, for feeding us now and at all times. We beseech thee to pardon and passe by all our sinnes, and infirmities, wherein heretofore, and at this time wee have offended thy Majesty, and grant that wee may hereafter keepe, and more carefully watch over our hearts and wayes, to thy glory and our comfort, through Jesus Christ our Lord.

Another.

BLessed Lord, we beseech thee to make us truly thankfull to thy Majesty for all good things, and for thy love the fountaine thereof, and for Jesus Christ the foundation of thy love, & for all other fruits and tokens of thy favour, and for the food wee have now received: which wee pray thee so to blesse unto us, that we may be the fitter to doe thee service through Jesus Christ our Lord.

Amen.

FINIS.